

THE CHRISTIAN CENTURY



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Number 32

Christian Unity---A Far-off Ideal or a Present Task?

Editorial

Dealing With Doubt

By Edgar DeWitt Jones

"Sound Doctrine"

By L. O. Bricker

SEP 15 1915

CHICAGO

LET THIS BOOK SPEAK FOR ITSELF

COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)

Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)

The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)

Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)

We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)

While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)

He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)

It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the re-baptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)

The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)

Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.

A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist

A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner

A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)

It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)

The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)

The author has a brilliant style and thinks along ingenious and fascinating lines. . . . However one may differ from the author there is much in this book to be commended from both the Baptist and paedobaptist sides of the house.

The Churchman (Episcopal)

Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)

This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review

A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of re-baptism that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ. The spirit of the book is delightful and raises new hopes where none had seemed possible.

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The Presbyterian Advance

The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian

An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

The Meaning of Baptism

By Charles Clayton Morrison.

Regarded by both friends and critics as the most significant contribution made to the baptism problem since the debate between Alexander Campbell and N. L. Rice. Do not let your opinion of this book be formed at second hand. It deserves your own careful reading.

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bition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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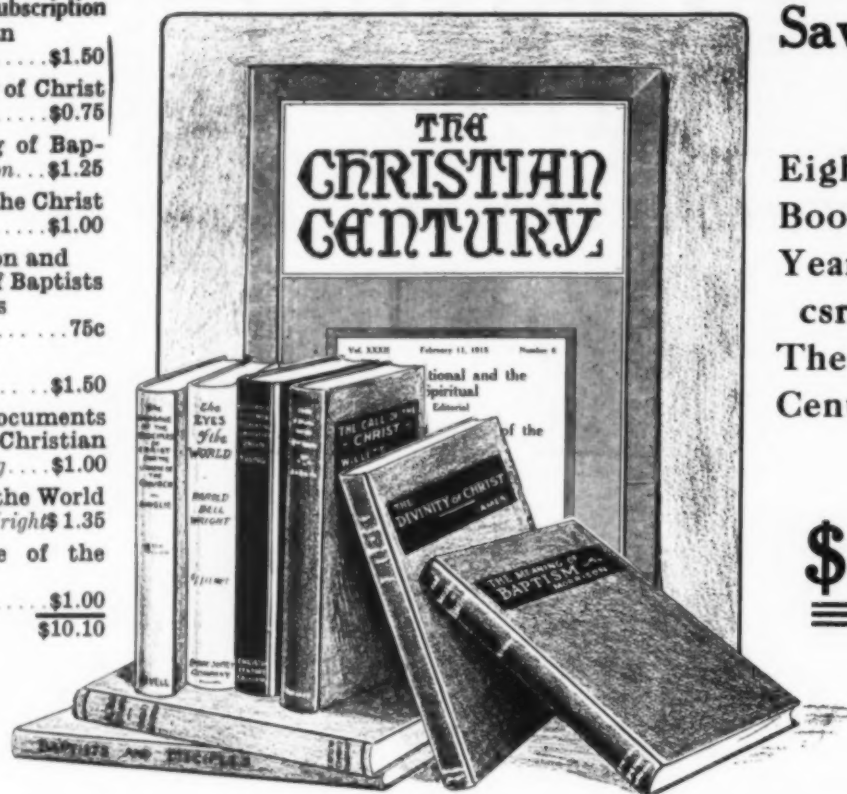
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

AUGUST 12, 1915

Number 32

## A Remote Ideal or a Present Task?

### CHRISTIAN UNITY BEGINS AT HOME!

That in a nutshell is the distinctive contribution of the Disciples of Christ to the movement for the re-union of Christendom.

Nobody else conceives unity in this way, or, at least, nobody else emphasizes this home end of the problem.

Nearly everybody that talks about Christian unity talks in terms of a remote ideal, a "far-off divine event" toward which the providence of God is slowly but steadily leading the Church.

The slow processes of education are factors in bringing it to pass. There must be much actual change of conviction all around, and in matters of custom and expediency and opinion much adjustment by mutual concession, before ever the great day can be ushered in.

This requires a wider interdenominational acquaintance, conference on conference, long-continued diplomatic negotiation, and perhaps a final parliament of Christendom in which the denominational order will be dissolved.

It is a huge undertaking, as stupendous and full of complexities as is the dream of an international unity—a parliament of man, a federation of the world.

The men who are working fruitfully at this remote problem of Christian unity we call "Christian statesmen." They are far-visioned men, who perceive world tendencies, think in terms of world forces, and enlist the support of powerful leaders of the various Christian groups.

✦ ✦

This method of working at the Christian union problem begins at the top, so to speak, and undertakes to bring Christ's people together, ultimately, by wholesale.

In the meantime this Christian statesmanship has succeeded in bringing about a sort of truce among the denominations whereunder a certain degree of co-operation may be carried on and a growing fellowship maintained until the day of organic unity is brought about.

This truce is called Federation.

It is frankly a compromise. It involves no abrogation of any denomination; it even leaves a place for those who care to to extol denominationalism as an efficient and necessary device in the work of Christ's Kingdom.

Federation represents an attempt to act upon so much unity as we are sure we do already possess.

It is part of the strategy of at least some of our statesmen, no doubt, to bring us together in such a tentative Federation so that by actual experiment we may find how easy and how pleasant it is for brethren to dwell together in complete organic unity.

✦ ✦

Until very recent times the Disciples of Christ have had but little hand in this kind of Christian union development. They have produced few, if any, Church statesmen, or, if they have produced them, their statesmen have not been recognized as such in the councils of their peers.

Even in the Federation movement the Disciples have had but little part. From the start our connection with

it was openly opposed by some, and is yet opposed. Our financial relation to the Federal Council is so humiliating that our leaders cannot get up the courage necessary to publish the facts, not even as a means of remedy.

From all this it is argued that the Disciples are insincere in their talk about Christian unity and that they really care more for their own denominational clan than they do for the great ideal whose consummation they protest is their greatest hope, as it was also their fathers' before them.

✦ ✦

We have here a genuine problem whose mystery cannot be solved by invidious comparisons, or impatient criticism.

It can only be solved by a sympathetic understanding of the Disciples' point of view.

To the Disciple mind, the task of Christian unity is a much simpler task than it appears to be to other minds. In the background of their thinking there has always lain, no doubt, the remote ideal of unity, more or less vaguely guiding their practical procedure.

But in the foreground of their thinking they have put the notion of Christian unity as a present task, a task to be worked at here and now by every individual Christian and by every local congregation of believers.

Unity is to other Christians a problem of inter-denominational conference.

Unity is to the Disciples of Christ a problem of individual conscience.

✦ ✦

The denominational order is taken for granted by the Presbyterian or Methodist believer in Christian unity, and he stands ready to let go his denomination and his denominationalism whenever his denomination as a whole is ready to let go also.

But the typical Disciple believer in Christian union looks upon the denominational order as essentially a sinful thing, a thing not to be tolerated until certain long-drawn-out processes of diplomacy and education have borne fruit, but to be abandoned *now*. Like the Israelites in Babylon, he hears the command of God to "come out of her."

The Disciple feels that he must practice Christian unity whether anybody else does or not!

To him unity is not a far away ideal but a present and practicable duty.

It is wrong for him to be a member of a church whose basis of fellowship is narrower than the catholic Church of Christ. He cannot, in good conscience, stand at the door of his church and forbid any whom Christ has received into *His* Church. His church and Christ's Church must be kept identical, else haply he be found to be aiding and abetting the sectarian order.

✦ ✦

Baptists, Presbyterians and the others have but slight conscientious scruple—if any at all—on the matter of maintaining a fellowship narrower than the Church of Christ. If you do not accept their creed, or if you have

not submitted to their form of baptism, or if you are not willing to wear their name, they do not hesitate to debar you from *their* church, though not for a moment denying that you are a member of the Church of Christ.

And that is precisely what denominationalism is.

And when Disciples talk about abandoning denominationalism it is precisely that thing they have in mind.

To them, to practice Christian unity is not merely to cultivate an amicable spirit of co-operation and tolerance; it is actually to maintain a church-fellowship in which all Christ's disciples are one without distinction or selection or exclusion.

It is this purpose to bring Christian unity down out of the air to the common ground of practice that distinguishes the Disciples of Christ.

While others are contemplating the far-off divine consummation Disciples are determined that, so far as they are concerned, they will have Christian unity here and now.

It would be too much to say that the Disciples have consistently, in every particular, realized this purpose; but the whole theory and *motif* of their movement is that their churches must be simply churches of Christ, nothing more, nothing less, union churches every one of them, receiving all whom Christ receives, and thus leavening the lump of Christendom with the principle and passion of unity.

\* \*

"The hour cometh," said Jesus.

"And now is," he quickly added.

Christian unity cometh, say the seers and statesmen of the Church.

Christian unity now is, say the Disciples of Christ, and it is our present duty to practice it in deed and in truth.

#### PROGRESS IN CALIFORNIA NORTH.

**F**IRST CHURCH of Berkeley, Cal., sent its delegates to the state convention at San Francisco the last week of July, and again they were refused participation in the convention.

This time, however, the vote was apparently nearly even as compared with an overwhelming majority against the church last year.

This indicates progress, a progress that will widen and gather momentum in the months to come, until the true character of such excommunication proceedings is made plain to a majority if not all the churches of the state.

The attitude of the Berkeley church as indicated in its willingness to send delegates again after being rejected last year, is in every way admirable.

The church humbly and sincerely holds itself to be a church of Disciples in spite of the treatment accorded it by the convention. It knows that no convention can rob it of its Disciple character. And no action of such a convention can alienate it from the love of its brethren, even of those who are forward in taking such action.

The magnanimity and Christian spirit of Pastor H. J. Loken and the Berkeley Disciples is shown in their way of interpreting the attitude of those who are opposed to them. By sending their delegates this year they in effect said: We do not believe the action of the convention last year really represented you; even if you say it did represent you we will not believe it; and we intend acting as if we were one with you until you yourselves acknowledge it.

In that spirit we expect to see Berkeley church send its delegates next year to the convention and to continue to send them in subsequent years until the convention receives them.

Berkeley church knows it is a church of Disciples.

It cannot live alone.

And where else can it find fellowship save among those who, no matter how distorted their present vision is, share the same ideals for which the church is now made to suffer?

#### "IMPERFECT BAPTISM."

**R**EV. CAREY E. MORGAN, as retiring president of the American Missionary Society, delivered a characteristically broad and gracious address at the General Convention at Los Angeles. A portion of the address was published in *The Christian Century* last week.

It was a unifying speech. It gathered opposite extremes of thought into the embrace of love. It made the conservative feel at home among the disciples. It made the progressive feel at home. Mr. Morgan made his hearers and his readers feel that what he said was indeed true, that the Disciples' fellowship was "the roomiest fellowship in Christendom."

But there was one paragraph that sounded strangely out of tune with this thesis of the Disciples' catholicity. Speaking of baptism and our attitude toward unimmersed Christians, Mr. Morgan said:

Now if I admit that the man who misinterprets this holy ordinance, but who is true to his teaching, and who lives up to his convictions, whose obedience is from the heart, and whose imperfect baptism is the answer for him of a good conscience, maybe a loyal disciple of Jesus, does it follow that I must be untrue to my conviction, or that his obedience would be obedience for me, or that his baptism would be the answer of my conscience, or that he should be admitted with his divisive baptism into one of our churches, and so emphasize differences of opinion among the brethren, and furnish an occasion for strife—and all this in the interest of unity? If we let him bring his baptism into our churches, why not let him bring his name, and his creed, and his polity? If we ask him to give up his party name in the interest of unity, and his divisive creed, is it any more unbrotherly to ask him to give up his disputed baptism? These are the very things that have caused strife in the church, and to compromise with them is to continue the strife. Unity has been, and will be, impossible under that plan. No man shall drive me into a corner at this point, or make me deny the discipleship of devout men whose obedience I regard as incomplete. My own obedience is incomplete. I, too, expect to be saved by grace, but that does not commit me to the acceptance of any name, or form, or polity, that has caused division in the church of God.

We wish to subject the above paragraph to a critical analysis, but before doing so we pause to commend the phrase "imperfect baptism" as applied to those Christians who have not been immersed.

Happily, the more sensitive thinkers among us have abandoned the conception that immersion is baptism and that therefore unimmersed Christians are unbaptized.

Mr. Morgan manifestly believes that the essential meaning of baptism is something other than the physical act by which baptism is administered, and he therefore speaks of those who have been baptized in some other way than by immersion as having been "imperfectly baptized."

The use of such language marks positive advance in our attitude toward other Christians.

To concede that a man is a Christian, a member of the Church of Christ, and yet declare that he is unbaptized is repugnant both to the Scriptures and to Christian feeling.

#### LIMITING OUR CATHOLICITY.

**B**UT let us look closely at Mr. Morgan's argument in justification of a restricted membership for Disciples' churches. One wonders if the speaker could have been aware of the contradiction, so obvious to every unbiased hearer, between the paragraph quoted above and the remainder of his address.

Declaring that the Disciples have "the roomiest fellowship in Christendom," the most comprehensive and



most truly catholic church-fellowship, Mr. Morgan proceeds to shut out of this church-fellowship the major portion of Christendom, a portion, too, whose membership in the Church of Christ he takes pains positively to assert.

On the face of it, is it not clear that this is to rob the Disciples of their catholicity, and to confess that they are but another sect among the sects?

Mr. Morgan concedes without equivocation that the "imperfectly baptized" person he has in mind is "a loyal disciple of Jesus," and yet he asks, "Does it follow that he [the loyal disciple of Jesus] should be admitted into one of our churches?"

How strange that question in that context must have sounded to, let us say, a Presbyterian or Methodist hearer!

And how strange it sounds to any Disciple of Christ who has grasped the essentially catholic principle of our movement!

What are these churches of "ours," from whose membership we seem to have the right to debar one who is a loyal disciple of Jesus? Does Mr. Morgan have such a church, or belong to one?

We supposed that the church to which he belonged was simply one congregation of the Church of Christ, and that the very genius of its participation in the Disciples' movement was its purpose to avoid having any part or lot in the restriction and exclusiveness of the denominational order.

Yet here Mr. Morgan is presuming to exercise the prerogative claimed by sectarian bodies and—in the name of "roominess" and catholicity!—to drive a line of exclusive discrimination straight through the body of Christ's disciples.

The reason suggested for not receiving such a loyal disciple of Jesus into one of "our" churches is that by so doing we would "emphasize differences of opinion."

But why not rather say that by so doing we would emphasize the unity of our faith, in comparison with which our differences of opinion about the mode of baptism are practically negligible? That is what the Disciples say about every other difference of opinion: "In opinions liberty, in faith unity."

#### THE DISCIPLES' CATHOLICITY.

ONE is surprised to hear from a man so well-versed in Disciples principles words such as these: "If we let him [the loyal disciple of Jesus] bring his baptism into our churches, why not let him bring his name and his creed and his polity?"

As a matter of fact, is not that precisely what we Disciples do and glory in doing? We are glad to receive the Presbyterian Christian with his creed and with his name and with his polity.

The analogy drawn by Mr. Morgan between our treatment of imperfect baptism on one hand, and our treatment of divisive creeds and party names on the other, is a mistaken one. Mr. Morgan inquires, "If we ask him [a loyal disciple of Jesus] to give up his party name in the interest of unity, and his divisive creed, is it any more unbrotherly to ask him to give up his disputed baptism?"

But the Disciples do not ask the denominationalist to give up his creed or his name. They ask him to give up the use of that creed as a test of fellowship in the Church, and to give up the wearing of that name as the name of the Church.

Consistency therefore demands not that we compel the unimmersed to change his baptism, nor his opinions about baptism, but that he refrain from any attempt to impose his disputed mode upon the Church.

Our church-fellowship with the unimmersed Christian

does not depend upon the mode by which he was himself baptized. It depends upon his willingness, whatever his own opinions may be, to put the church's regular administration of baptism on the basis of catholicity.

And it is not only unbrotherly, but disloyal to our own principles to subject him to a condition which we do not impose anywhere else.

#### CREEDS, NAMES AND BAPTISM.

THERE is not a member of a Disciples' church, Mr. Morgan and the editor of *The Christian Century* included, who does not have a human creed, better or worse than, say, the Presbyterian creed.

There is not one who does not wear a name—presbyterian, Arminian, congregationalist, Calvinist, Campbellian, conservative, progressive, Socialist, orthodox, Mason, pragmatist, Republican, what not.

The one thing asked of us by Disciple principles is that we shall not seek to impose these human names and creeds upon the Church, but strive to maintain the unity of the Church by means of the catholic creed and the catholic name.

And precisely the same principle holds with respect to what from our point of view is the "imperfect" baptism of "the loyal disciple of Jesus."

It is not his *baptism* that we receive, but *himself*.

He is already in Christ's Church. We cannot without usurping Christ's prerogative debar him.

If he cannot be convinced that he ought to be re-baptized we can instruct him in the principle of catholicity. As he observes this principle in respect to his name and creed he will likewise observe it with respect to his baptism.

#### CATHOLIC PRINCIPLE MAY BE TRUSTED.

FEAR lies at the base of Mr. Morgan's reasoning—fear lest the principle of Christian unity cannot maintain itself without arbitrary support. It is feared that to receive the unimmersed into our churches would imperil the practice of immersion. To receive them would "emphasize differences of opinion among brethren and furnish an occasion for strife."

Why would it do so in the case of baptism and not in the case of the creed?

Thousands of Disciples believe the denominational creeds with profound conviction, yet our fellowship with such Christians has never imperilled the catholic creed in our practice.

We have yet to learn that the principle of Christian unity will take care of the cause of Christian unity if we trust it. It needs no arbitrary support at our hands.

Let the Church determine to go the full length of the principle of catholicity and she will find that all the safeguards necessary are inherent in the principle itself.

The deepest need of us Disciples just now is that we shall become in fact Disciples.

\* \*

#### WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;

Think of yourself as "He" instead of "I."

Pick flaws; find fault; forget the man is you,

And strive to make your estimate ring true.

The faults of others then will dwarf and shrink,

Love's chain grow stronger by one mighty link.

When you with "He" as substitute for "I"

Have stood aside and watched yourself go by.

—Strickland W. Gillilan.

# "Sound Doctrine"

By L. O. BRICKER

"IS he doctrinally sound?" used to be asked concerning every preacher. "We want sound doctrine in this church," the elders used to say to every applicant for the pulpit, and say sometimes still, in some places. It may be somewhat of a surprise to learn that Paul, who alone of all New Testament writers uses this term, never meant what we mean when we say "sound doctrine"; never contemplated that such use would be made of the term as has been made of it. We know what we mean when we say sound doctrine, but we mean something entirely different from what Paul meant. In fact Paul never said "sound doctrine" at all; he said "healthy teaching." The Greek word he used is the word from which we get our words "hygiene" and "hygienics", meaning pertaining to health. In 1611, when Paul's Epistles were translated into English the word "sound" meant healthy—a healthy body was a sound body, and a sound body was a healthy body. When they said "sound doctrine" in those days they meant "healthy doctrine."

## WORD CHANGES ITS MEANING.

But as the years passed the word "sound" came to have a broader meaning. It was applied to money—"a sound dollar," "as sound as a dollar," they said, and they did not mean a healthy dollar; they meant a dollar conforming to a certain accepted standard. This definition and meaning of the word "sound" came to be used in theological circles. So that today, when we speak of "sound doctrine" we do not connect it with the idea of health at all. We mean orthodox, correct, conforming to our accepted system of belief. This was not Paul's idea. When the common idea of "sound" is applied to a preacher of today, it is asked: "Do his sermons harmonize with the accepted standards? Does he say what he is expected to say? Does he repeat frequently and faithfully the approved formulas?" But if you should apply Paul's idea of "sound" to a preacher, you would ask: "Is his teaching healthy and wholesome, convincing and inspiring? What kind of men does it make? What sort of souls does it grow? What graces of character does it produce?"

## ORTHODOXY AND HETERODOXY.

Sound doctrine is different to different people. Sound doctrine is my doctrine. Orthodoxy is my doxy; heterodoxy is your doxy, if you differ from me. For sound doctrine the Presbyterian appeals to the Westminster Confession and the Catechism, the Methodist appeals to the sermons of John Wesley, the Epis-

*"But speak thou the things which befit sound doctrine."—  
PAUL TO TITUS.*



Rev. L. O. Bricker, First Church,  
Atlanta, Ga.

copalian to the Thirty Nine Articles and the Book of Common Prayer, and we Disciples, perhaps, appeal to the writings of Alexander Campbell. And what echoes of ancient controversies do we reawaken! What bitter feelings and harsh disputes! How easy it has been and is still sometimes and in some places to condemn a good man by whispering behind his back: "Ah, but he is not sound." All this is as far removed as the poles from what Paul meant. If you say it as he said it—"healthy teaching," "wholesome words"—lo, you are in a different world. In his Epistles to Timothy and Titus he uses this expression some half dozen times; and while the revisers leave the words, "sound doctrine," in the text, they always put the literal Greek meaning, "healthy teaching," in the margin. And according to Paul, sound doctrine is not necessarily that which has the conventional ring, as familiar as the lilt of an old song; sound doctrine is whatever tends to build up strong men, to bring a healthy color to the cheek, a wholesome vigor to the spirit, and a buoyant and beautiful life to the soul.

## CHRIST A HERETIC.

Think of Christ, himself. According to the accepted standards of his day, his doctrine was not sound. It was regarded by the religious teachers and leaders of the times as the most hated form of heresy. They tried, condemned and put him to

death because his doctrine was not sound. But it was healthy, wholesome, inspiring, life-giving. "His word was with power." "The words that I speak unto you, they are spirit and they are life." "Now ye are clean through the words which I have spoken unto you." And this is always the true test to apply to religious teaching. That is sound doctrine which makes good, clean, strong and wholesome men and women.

## WHAT PAUL MEANS.

If we read on in the chapter from which this text is taken we shall see just what Paul meant by sound doctrine; for he went right on to explain and apply it to all the relations of life. First, he sets forth what is sound doctrine for aged men—"that aged men be soberminded, sound in faith in love and patience," or literally, "healthy in faith." This is sound doctrine for the aged men, that you be healthy in faith, in love and in patience. Is it not good to see an old man with a healthy, vigorous, active faith, and a hearty, wholesome, bounding love, and a glad, confident patience? There is nothing in life more horrible and repellant than growing old. And there is no need of it. There is a remedy against old age: it is a healthy faith. Nothing can save us, make and keep us well and strong and glad and young except faith. People never grow old who have a healthy faith; they just grow rich and sweet and beautiful and child-like in heart and disposition.

## DOCTRINE AND LIFE.

Then Paul goes on to give a line of healthy teaching for aged women, young men and young women, ending with some sound doctrine for servants. If any Christian, he says, is occupying a servant's place, let him do good work, try to be well-pleasing unto his master, showing all good fidelity, and thus adorning the doctrines of God our Savior, by showing employers that Christianity makes good men and women even out of servants, thus commending the faith and perhaps winning their masters to Jesus Christ. This is what Paul meant by sound doctrine—the kind of teaching that makes for healthy, wholesome inspiring living, for pleasant and helpful relations between men and women.

And, when further on, Paul gives us a black list of the things that are contrary to sound doctrine, what do we find? Not heresies, as we might suppose, but vices—the things that ruin healthy-mindedness, that make clean, healthy, wholesome living impossible.

Do you not like this phrase—



"healthy teaching," "wholesome words"? It is what we want everywhere, in our schools, newspapers, books, from the platform and pulpit, in politics as well as in religion. And we know it when we get it. We all have an instinct for what is wholesome, a taste for what is clean, a clear consciousness of what is healthful. This is Christianity as Paul presents it—a sound, robust, healthy message, clear in its principles, practical in its aims, ready to be judged by the quality of manhood it makes. "By their fruits ye shall know them."

Among the many important things in this life, nothing is more important than this, that the doctrine you hold and live by shall be sound doctrine, healthy and wholesome doctrine, because your life is bound to be according to the quality of your belief. Creed and conduct, doctrine and practice, belief and behavior are inseparable. Inevitably we become what we believe. If we are to have healthy minds, vigorous spirits, sound hearts, and a wholesome personality, we must have sound doctrine to live by. Through the Christian centuries much that has passed for orthodoxy has been unsound, that is, unhealthy and unwholesome. Within the circles

of orthodoxy there has been a type of unhealthy teaching that has produced fanatics, cranks, bigots, persecutors. Whatever doctrine that makes a religious man a crank or a fanatic or a bigot, is unsound. Christianity is healthy-mindedness. Says Paul: "We have received the spirit of a sound mind"—literally, a "healthy mind." And whatever is contrary to healthy-mindedness is not Christianity, is not sound doctrine.

#### HEALTHY-MINDED RELIGION.

In Professor William James' great book, "Varieties of Religious Experience," there is a notable chapter entitled "Sick Souls"—souls that have been made sick and unhealthy through unsound, unwholesome religious teaching; and there is another chapter on "The Religion of Healthy-Mindedness," showing the fruits of sound doctrine, healthy teaching.

So be careful how you hear. In the words of Paul to Timothy, "Take heed to thyself and to the doctrine." Every man becomes at last the illustration of the doctrine he receives and holds. Don't listen to unsound, unwholesome, unhealthy teaching. It will eventually disease your mind and sicken your soul. We are here in the

world for the education of our souls, to grow strong, vigorous spirits, to become healthy and wholesome in heart and mind—to have the blessings of a healthy mind that does not think gloom, despair, sickness and fear, but thinks love and light, joy and peace. Let us have sound doctrine then; let us insist upon it. In other words, let us have the Christianity of Jesus Christ and his Apostles, not adding anything to it, lest there be added unto us the plagues that are written in the Book; not taking away from it, lest our names be taken out of the Book of Life, and we drop out of the ranks of those worthy to be called Christians. But let us have the whole Gospel of Jesus for the whole life of man in this world, the Gospel for our minds and bodies and spirits; the Gospel of work and rest, of pain and pleasure, for living and dying. And having received it, let us so adorn the doctrine of God our Savior through our own sane, wholesome, helpful lives that we shall prove to the world and demonstrate to men that Christianity is good to listen to and good to live by; that its sound doctrine, its healthy teaching and its wholesome words are the very salt and light of life.

## Dealing With Doubt

By EDGAR DeWITT JONES

IT is not necessary to prove that doubt is an experience common to us all, but it may be profitable to illustrate this fact. Such illustrations abound. Biography teems with them. Look at the characters of the Bible. Religion is the great theme of the Bible and faith is at the forefront of the pages of Holy Writ. Great heroes of the faith are there, and yet, what hero of the faith was without his experience of doubt.

#### DOUBT IN THE BIBLE.

Abraham's faith failed at least once. Moses was beset with doubts. David's doubts dampened his Psalms with tears. Elijah doubted that there was one other beside himself faithful to Jehovah. Peter's faith weakened woefully. Paul fought the demon of doubt daily. John the Baptist's faith went into eclipse. Even Jesus was no exception to this experience, else how could he have been 'tempted in all points like as we are, yet without sin.' In Luke 18:8 the doubt of Jesus in mankind's acceptance of his teaching is expressed in the pathetic question: "When the son of man cometh shall he find faith on the earth?" And on the cross at the end of that awful ninth hour for one brief yet awful period Jesus seems to have doubted God, crying, "My God, my God, why hast thou forsaken me?"



Rev. Edgar DeWitt Jones, D.D., First Church, Bloomington, Ill.

#### WHAT SHALL WE DO WITH DOUBT?

What shall we do with our doubts? Shall we let them be? Shall we ignore them? What shall we do with those gloomy uncertainties that rise between us and God, between us and man—the doubts that threaten to destroy us? The best advice that any doctor of doubts can give is this: Doubt your doubts! Face your doubts, don't run away

from them. Question your question, don't raise a question and be satisfied merely with having raised it. George Herbert in his most readable little volume, "The Country Parson," has this bright and wholesome word concerning doubts: "If you ever have any doubts do not run away from them. If you are going through a cemetery and you think you see a ghost, go up to it and pull it to pieces; possibly you find that instead of being a real ghost it is only a sheet that was hung out to dry and has been forgotten by the servant." What sublimated commonsense, and how many of us do just the opposite. We think we see a ghost and instead of doubting and investigating Mr. Ghost we run away from him, spreading abroad the wonderful story of the ghost we saw, how he flitted among the trees and the tombs, how sepulchral his tones, how awful his groans—this is the way we are prone to treat our doubts. We are inclined to believe our doubts, we are tempted to feed our doubts. What we ought to do is to doubt our doubts, to investigate our doubts, and put our doubts to rout. This is precisely what John the Baptist did when he began to doubt Jesus. He squarely faced that doubt. He straightway began to doubt that doubt. And he sent his followers to Jesus himself, with the question: "Art thou he that cometh or look we for another?"

## DOUBT YOUR DOUBTS.

There is hope for every doubter who will doubt his doubts, who will deal with them fairly and squarely, who will rigidly investigate the truth. Here, as in everything else, the pioneer plainsman's homely advice is good: "Be sure you are right, then go ahead." If you say you do not believe the Bible be sure you mean what you say. It may be you do not believe what somebody has said about the Bible. If you say you do not believe the Bible is inspired be sure that you do not mean somebody's theory of Biblical inspiration. If you say you do not believe in Christ as divine, it may be you are disbelieving some definition of his divinity. Cultivate the open mind. If you are reading books that challenge what the Bible teaches is true, read carefully the Bible with a view to finding out for yourself what it does teach. Then decide what you will believe, but not before. If you are uncertain as to the value of Christianity, put your doubt to the test. You might read history and be profited by the study of the effects of Christianity upon the world's civilization. But there is a simpler, and even more practical test. Select the people whom you know, the people whose lives are tolerably well known to you, and group them in two companies. On the one hand group those who are believers and are seeking the mind of Christ. On the other hand group those whom you know to be unbelievers and who take no stock in religion. Study the lives of each group. Talk with the members of each group. Obtain their views of life, their attitude toward God and man, and then out of your intimate study decide which group you would rather cast your lot with. Any great truth must stand or fall by this test: "By their fruits ye shall know them."

Doubt your doubts. Bring acids and test their metals. Bring tape line and take their measure. Bring plummet and sound their depths. Face them squarely. Probe them thoroughly. Drag them out of the shadows where they lurk and watch them shrivel in the strong white light of investigation.

## WHAT ABOUT THE DOUBTER?

So much for doubts. But what can we do with the doubter? Shall we doubt the doubter? No, the very opposite. Believe in the doubter, doubt the doubter's doubt, but believe in the doubter himself. The same distinction exists between the doubter and his doubts as between the sinner and his sin. It is not always easy to make the distinction, but it exists. It used to be quite the fashion to confuse the doubter with his doubts and to run over him rough-shod. It is still the fashion in some quarters to doubt the doubter, to damn him for his doubts, to put him outside the

pale of respectability alongside with the reprobate and the scoundrel. But that was not Jesus' way. The severity of Jesus was not visited upon honest doubters, but rather upon those who believe themselves to be very religious, yet who were actually hypocritical and loveless. Look at the attitude of Jesus toward John when he sent the message: "Art thou he who cometh, or look we for another?" Did Jesus condemn John? Did he take advantage of the opportunity to weaken his influence or assail his character? The very contrary. He commended him. He said: "Among them that are born of women there hath not arisen a greater than John the Baptist." Jesus believed in John and Jesus' method of destroying John's doubts and increasing John's faith is worthy our emulation. To the Baptist's disciples he said: "Go and tell John the things which ye hear and see."

## DRIVING THE DOUBTER AWAY.

The attitude of some well-meaning persons toward honest doubters is as certain to drive them farther away from faith as though deliberately designed to accomplish that very purpose. When a young man questions

some Scriptural truth or some view of the Bible only to discover that in raising the question he has drawn suspicion to himself and called forth censure, naturally enough his doubt is deepened, not dispelled. He asks for bread and is given a stone; he seeks for light and experiences a thunder storm.

Jesus' attitude toward John the Doubter, should be the attitude of preacher and parent and teacher toward the doubters in Church, in home, and in school. Jesus' attitude toward John the Baptist in his experience of doubts is altogether beautiful, patient, sympathetic. Imagine Jesus calling John an "infidel" if you can; fancy Jesus calling Thomas a "skeptic" if you can. How unChristian our custom of flinging the name "infidel," "skeptic," "atheist" in the face of those who are seeking truth and light; who need to be helped, not hindered, builded up not destroyed.

Here, then is the prescription for doubts and doubters. Doubt your doubts, subject them to the closest scrutiny and the most thorough investigation.

Believe in the doubter. Help him to doubt his own doubts by showing your faith in him.

## The Unnamed Saint

What was his name? I do not know his name.  
I only know he heard God's voice and came;  
Brought all he loved across the sea,  
To live and work for God and me;  
Felled the ungracious oak,  
With horrid toil  
Dragged from the soil  
The thrice-gnarled roots and stubborn rock;  
With plenty filled the haggard mountainside,  
And, when his work was done, without memorial died.  
No blaring trumpet sounded out his fame;  
He lived, he died. I do not know his name.

No form of bronze and no memorial stones  
Show me the place where lie his molding bones,  
Only a cheerful city stands,  
Builded by his hardened hands;  
Only ten thousand homes,  
Where, every day,  
The cheerful play  
Of love and hope and courage comes;  
These are his monuments, and these alone—  
There is no form of bronze and no memorial stone.

## And I?

Is there some desert or some boundless sea  
Where Thou, great God of angels, wilt send me?  
Some oak for me to rend, some sod  
For me to break,  
Some handful of Thy corn to take,  
And scatter far afield  
Till it in turn shall yield  
Its hundredfold  
Of grains of gold,  
To feed the happy children of my God?  
Show me the desert, Father, or the sea,  
Is it Thine enterprise? Great God, send me!  
And though this body lie where ocean rolls,  
Father, count me among All Faithful Souls!

—Edward Everett Hale.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

## Centenary of Francis Asbury.

American Methodists revere the name of Francis Asbury next to that of John Wesley. It was he who was ordained by the great English rector as a bishop for America, though Wesley had not formally broken with the English church, and never did sever relations with that communion. It was Asbury who laid deep and strong the foundations of American Methodism. The centenary of his death is March 26, 1916. At that time every Methodist pulpit in the land will do him honor. It is proposed that a bronze equestrian statue shall be erected in the city of Washington from the voluntary contributions of American Methodists.

## Charles Stelzle an Arbitrator.

Rev. Charles Stelzle, long the head of the Labor Temple in New York, has been for several years an arbitrator between the New York newspapers and their union labor. Though Stelzle came up from the ranks of labor, he has not shown preference for either side, and it chances that most of his decisions have gone to the papers instead of to the men. A recent trouble in the office of the New York American was decided in favor of the union.

## Widow of Great Preacher Dies.

Rev. Theodore L. Cuyler, was one of the great figures of the American pulpit. His widow joined him the other day in the land unseen. Dr. Cuyler preached often about the women of the Bible, and it is said these sermons were inspired by his saintly wife.

## Dr. Jowett in Scotland.

Dr. J. H. Jowett of New York has been preaching in England ever since he crossed the water for his vacation, but he has gone to Scotland for a complete rest for the remainder of the summer. While he is away, his pulpit is being filled by some well-known men.

## Rectors go to Romanism.

The English church has been deeply stirred by the decision of the Archbishop of Canterbury in the Kiyu case. The attitude of the noted ecclesiastic has not been satisfactory to the Romanizing wing of the communion who had hoped that any religious fellowship with Protestant "sects" would be absolutely forbidden. In protest against the decision of the Archbishop a number of rec-

tors are reported as going over to Romanism. This is only the backwash of the spent Oxford movement which arose a hundred years ago as a counter-movement to the liberal tendency in the church.

## Presbyterians Conduct Vacation Schools.

The Presbyterians of Chicago now have an enrolment of four thousand children in vacation schools in various parts of the city. In many of the schools great attention is being given to athletics. One teacher is specializing on swimming and gardening, not a bad combination for the city boy. Lectures are given the children at stated times on vital themes.

## Establish New Summer Conference.

The Moody church of Chicago has established a summer conference at Cedar Lake, Ind. They have purchased twenty acres of land. The conference this summer is being carried on by well-known city mission workers. Among these are Melvin Trotter, Leon Tucker and Paul Rader.

## Hold Park Meetings.

The story of summer methods of the churches of America makes a most interesting narrative. In Pittsburgh, the Presbyterians have been holding park meetings, sometimes gathering together as many as a thousand people in a single service. On July 18, twelve such services were held.

## Methodist Missions Gain.

While some denominations are busy making up deficits, the Northern Methodists report a gain both in home and foreign mission receipts. The gain for foreign missions is over a hundred thousand dollars. The home board will have the most encouraging year of its history. The Episcopalians are raising \$400,000 to meet a deficit in their funds.

## Methodist Unity.

Bishop Edwin D. Mouzon of the Southern Methodist fellowship has made a notable statement about the reunion of American Methodism. He says: "This result is very much nearer realization than it ever has been. The General Conference of our church at Oklahoma City two years ago unanimously approved the measure. The Methodist Protestant Church is on record in its favor. The Methodist Episcopal Church at its General Conference next year will act on the matter. If it fails, the blame will rest on the Northern

church. There is no difference in faith between the three Methodist churches. The church was bisected by mutual agreement in 1844 through a disagreement on slavery. The Methodist Protestant Church was organized by seceders who object to the lack of lay representation in the General Conference. Since that time both the Northern and Southern churches have enacted this reform, and the Methodist Protestants feel that there remains no barrier between the churches."

## Russian Immigrant Work.

The presence of the great Baptist Russian leader, Fetler, in America has stimulated interest in the Russian immigrant. Recently there was held in New York an "American convention of Russian and Ruthenian Baptists and Evangelical Christians." The Evangelical Christians are affiliated with the Disciples of Christ. It is proposed to found a training school for making immigrants ready for Christian work.

## Dissents from Sunday Theology.

Billy Sunday has been holding evangelistic meetings in San Francisco this summer. It was thought that the presence of thousands at the great exposition gave opportunity for effective evangelistic work. As vice-president of the committee having the matter in charge, Dr. Charles F. Aked, of the First Congregational church had been interested in the enterprise. He resigned, however, after listening to the sermons for awhile. Dr. Aked said "I must be free to say that there is no such God as he pretends, no such Christ, no such heaven and no such hell—and that I cannot compromise my position as minister of Jesus Christ." Billy Sunday left San Francisco very indignant at the turn events had taken, and made his way to Los Angeles. This closes his work at the western sea-port.

## Sunday School Interested in Publicity.

The International Training School for Sunday School leaders held at Conference Point, Lake Geneva, Wis., July 2-11, considered the matter of publicity for religious work. Dr. Wm. T. Ellis of Philadelphia led the conferences. It was decided to ask the men's Bible classes of the country to be responsible under the pastor for proper publicity for the church. Church news is to be sent to the denominational weeklies and the work of the church is to be given publicity in the local community through the daily newspapers, placards, illuminated signs, and by other means.



### Protestant Ministers Volunteer Service.

The Protestant ministers of Chicago, led by the energetic religious editor of the Chicago Herald, Mr. A. G. Fegert, organized promptly after the Eastland disaster to help the unfortunates in any way, and for several days conducted a Bureau at the Hotel La Salle. They volunteered to conduct funerals and furnish music free of charge and there were numerous calls for the service.

### Union Seminary Holds Summer Conference.

The Union Theological Seminary, in connection with a summer session at Columbia University, held a summer conference on religion at which some of the most eminent men on the Union faculty spoke. The sessions were well attended and the conference is likely to become a permanent part of the Union program.

### Prominent Congregational Minister Dies.

Rev. George Slocum Foiger Savage, the oldest Congregational minister of the middle west, died Aug. 6, in Chicago, in his 99th year. He was a graduate of Andover and Yale, and was one of the founders of the Chicago Theological Seminary. He has been retired for many years and made his home in Chicago. He has served on the board of directors of several educational institutions in the middle west.

### Want More Trouble With Union Seminary.

It was announced to a weary public this year that the trouble with Union Theological Seminary in the Presbyterian church was at an end. Even that most determined antagonist of the seminary, who was active in bringing on the last investigation, Dr. Mark Matthews, of Seattle, gave the opinion that there was no occasion for legal action against Union. Now, however, two of the more conservative papers of the denomination, The Presbyterian and the Herald and Presbyter, are busy suggesting legal action to recover for the denomination the endowment funds of Union. As legal experts have declared this impossible, Union Seminary is in no danger from loss of funds, but the institution had hoped to go on its way in peace as an interdenominational institution. It seems this privilege is to be denied it. Truly the *odium theologicum* leads men to some strange attitudes in the name of the Man of Galilee!

### Well-Known Pastor Weds.

Rev. Charles W. Gilkey is pastor of the Hyde Park Baptist Church, which is the ecclesiastical home of nearly all the Baptist instructors in the University of Chicago. After

an extended period of study in German universities, he settled with this church as its pastor and is already well-known in the life of Chicago. There is interest therefore in the announcement that he was married on July 26 to Miss Geraldine G. Brown,

who is daughter of the Congregational pastor in Hinsdale, a suburb of Chicago. The bride is a niece of Dr. Frank W. Gunsaulus. The young people met each other during Miss Brown's student days at the University of Chicago.

# The Sunday School

## A New King of a New Kingdom

The Lesson in Today's Life.\*

The northern kingdom was subject to the ravages of the surrounding nations, which formed a serious handicap to its progress. Yet, over against this great handicap there came the two decades of splendid service for the kingdom which indicate Jeroboam's strength as a ruler, in spite of much criticism from the southern Kingdom.

Jeroboam's early training is not clearly related for us in the records we possess. His success when promoted to rule over all of the house of Joseph would indicate that he was a young man of exceptional worth. The activity of the young man increased when encouraged by the prophet, until the suspicion of him became active in Solomon's life, and fears for the safety of his kingdom began to haunt him until Jeroboam was banished to Egypt where he remained until the death of Solomon. He was a natural leader, and could not be kept down. His mistakes should not keep us from seeing the real values of his life. He was a man shrewd in many ways, and always devoted to the new kingdom.

The kingdom over which Jeroboam ruled was about the size of the state of New Hampshire. It was made up of ten tribes of rather undeveloped people. His first great task was to unite this chaotic and turbulent people into a kingdom. He sought to accomplish it in three ways, namely: by establishing houses on high places; by making priests of all classes of the people; and by ordaining a feast. He was made king by the choice of the people when they rebelled against Rehoboam at Shechem. This brought him to the throne under the most favorable circumstances.

Had his future been guided by principle rather than policy he would have continued in the way of progress, and in the favor of God.

Men will not put their trust in a "trimmer" very long at a time, however brilliant his career.

The young man who expects to be of permanent value to the world must

be loyal to principle, no matter how many times it causes change and discomfort. "Nothing in this world is worth doing wrong." (Hugh Black.)

The king's policy was wrong. He sought to please the people rather than to devote himself to the highest ideals of his day. He saw that the affection and devotion of the people compelled them to worship in the temple at Jerusalem. Where the object or place of your worship is, there your heart will be also.

The religious current toward Jerusalem must be changed, if the loyalty of the people is to remain true to Jeroboam. This loyalty he sought to retain by building shrines in his own land. The calves represented Jehovah "which brought thee up out of the land of Egypt." These were not meant to be substitutes for Jehovah, but were intended as emblems, visible expressions of God. The new worship was to be a continuation of the old under new forms and in new places. Jeroboam never dreamed that in time the altars of Jehovah would become altars of Baal. His plan was shrewd. As a means of accomplishing his purpose it was successful; his people were turned from Jerusalem and the temple, and his own power established.

But he gained his power at the cost of disenthroning God and degrading his people.

Our young men need to learn that wealth and fame often cost more than they are worth, because they are sought in ways out of harmony with the divine will. You cannot expect to steal from your neighbors six days in the week and be pious enough on Sunday to atone for your sin.

Our boys need to learn they cannot succeed by breaking the rules of the game. All around them are the laws of God, and they cannot disregard these laws and be truly successful.

You cannot break God's laws of health and continue in health. Cigarettes, strong drink, and other forms of vice, are all in defiance of God's law of life: "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

ASA McDANIEL.

\*"Jeroboam leads Israel into Sin," Sunday school sermon for Aug. 15, 1 Kings 12:25-33.

# Disciples Table Talk

## Indiana Pastor Denounces Militaristic Jingoism at Bethany Assembly.

A vigorous denunciation of the spirit of militarism, which was declared to be entering the life of the nation in the disguise of a demand for preparedness for war, was made by E. Richard Edwards in an address at Bethany Park, Ind., last Sunday morning. Mr. Edwards is pastor of First Church at Martinsville. He spoke on "The Tower of Babel or the Tongues of Pentecost" and showed how these two well-known occurrences in biblical history often are repeated nowadays in humanity's struggle for existence. Mr. Edwards said that certain men and classes of men in this and other countries are trying to confuse and embitter and divide the nations by making stirring appeals for an increase in arms and implements of war. He said that the jingoists are without exception a selfish class and that, as a rule, they have all to gain and nothing to lose by war. He pointed out that the real need of the nation is for an increased devotion to things of a spiritual nature, and asserted that an increased number of good citizens who are not afraid to make an outcry against civic wrongs is needed much more than a larger standing army or larger navy.

## Churches of County Hold Annual Meeting.

The annual meeting of the Christian Churches of Tipton County, Ind., was held in the city park, at Tipton, Sunday, Aug. 1. The ten congregations were represented and there were visitors from Hamilton and Madison Counties. J. Boyd Jones, pastor of First Church at Terre Haute, preached morning and afternoon, and Floyd J. Evans, evangelist, conducted a combined choir of 100 voices. W. A. McKeown, of Marion, taught a Bible class of several hundred men in the Sunday-school in the morning.

## San Diego's Popular Pastor Closes Twenty Years in a Complimentary Reception.

Completing twenty years as pastor at Central Church, San Diego, Calif., W. E. Crabtree was given a reception July 29 by his people. It was an evening of unconstrained appreciation of the popular pastor. Speeches were made by office bearers of the church, Dr. W. H. Geistweit, of White Temple Baptist Church, B. C. Hagerman, of Chicago, and Frank W. Dowling, pastor at Fullerton, who has been in Southern California for twenty-three years. By the time the minister himself was called upon to speak he was, as he said, too full for utterance, but in broken sentences he told something of what the church itself had done during these twenty years. An old Testament text, he said, described his feelings better than words of his own: "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." The wish was spoken on all sides that Mr. Crabtree might remain in San Diego at least twenty years more. William Dunn Ryan, of Youngstown, O., preached for Mr. Crabtree on Sunday morning, Aug. 1.

## Los Angeles Convention Workers Celebrate at Banquet.

After the Los Angeles Convention of Disciples adjourned Mr. C. C. Chapman, chairman of the local committee on arrangements, gave a banquet for all workers—pages, guides, committee-men and others—who helped to make the con-

vention a success. Over 300 persons sat down to the feast. Addresses were made by members of various committees and other guests. Music was furnished by a quartette of Hawaiians, accompanying themselves on native instruments. The banquet room was decorated with roses, ferns and wild flowers with American Beauty roses as favors. Among the speakers of the evening were Mr. R. A. Long, of Kansas City, Mo.; Dr. A. E. Cory, of the Men and Millions Movement; W. M. White, president of the convention; F. M. Dowling, of Fullerton; C. R. Hudson, of



Mr. C. C. Chapman, Who Gave a Banquet to Los Angeles Convention Workers and Was Honored by Them.

Pomona, and several others. A feature of the banquet that was not on the programme was staged when several of the guests raised Mr. Chapman, the host, on their shoulders and marched around the hall while the other guests cheered and applauded.

## Rural Church to Meet Community Needs.

Union Chapel, Mo., in the Northeast district of the state, a rural church, dedicated a remodeled house of worship Aug. 1 with George A. Campbell, of Hannibal, in charge of dedicatory exercise assisted by J. P. Rowlinson, secretary of the district, and Arthur Stout, pastor at Bowling Green. H. W. Hale is the pastor of the church and has led his people to rebuild along lines that would make the house adaptable to the service of a community center.

## Pioneer Work in Census Taking in Central Africa.

Mr. E. A. Johnston and C. P. Hedges, of Longa, Africa, the Upper Congo country, made a nine-days' itinerant through the back-country in March. Mr. Johnston says: "Of the nine days, big parts of seven were spent afoot or in canoes. The distance covered was something like 180 miles. We had seen eleven villages, nine of them new to us, and seven of them now visited for the first time by our missionaries. We had seen the chief and four of his sub-chiefs, had copied a map of the chefferie, and had learned of new water routes into the country, as well as of many other villages we lacked the time to visit. Enroute we had estimated the country we saw to contain

about five hundred houses with a possible population of two thousand or more. From the number of villages on the map, one may reasonably estimate the total population of the chefferie to be nearly eight thousand. Of the remainder of the Bolingo territory we cannot speak as yet, but look forward to find great numbers there as well as in the Ngombi country, which we hope some day to see. After extensive surveys, we are assured by the manager of one of the oil companies that we must have at least fifty thousand people in Longa's immediate back-country. This means that the total for Longa must range between eighty and one hundred thousand."

## Twentieth Report of the Board of Ministerial Relief.

In three annual steps the receipts of the Board of Ministerial Relief advanced from a little more than \$17,000 in 1911 to nearly \$40,000 in 1914. The challenge afforded by Mr. R. A. Long's proposal to add 20 per cent to the total offerings of the brotherhood made the receipts last year, without his \$6,000, twice what they were three years before, says Secretary W. R. Warren. He also points out that corresponding increases were made both in the number of names on the Pension Roll and in the amount paid to each. The list was 72 in 1911 and is now 124. The maximum payment was then \$30 per quarter and is now \$30 per month, with one exceptional case receiving \$40. In the stress of the current year, after three years of such extraordinary growth, it would not have seemed strange if there had been a reaction toward the lower level of former years. So it is gratifying to report that in church, Sunday-school, and individual offerings for the nine months to July 1, 1915, there has been a gain of \$1,040.

## Japanese Christians Prompted by Missionary Spirit to Help India.

Miss Mary Rioch, of Tokyo, Japan, writes concerning a visit paid her by Miss Josepha Franklin, of Damoh, India, on her way home to America on furlough. She spoke to the mothers of my kindergartners last week and told them of the condition of women in India, and also of the orphanage where she and my brother, David Rioch, have worked so long. The women were so impressed with the need of their sisters in India that they voted all the money in the club treasury to be given to her to help them. The children, too, in the Sunday-school at the same place, on hearing from the teacher of the little orphans saved from the terrible famines in India wanted the Sunday-school to give some of the money received in the year to help feed them."

## Chinese Institute Dedicated in San Francisco.

The dedication of the new Chinese Christian Institute building at San Francisco occurred Monday, Aug. 2, at 1:30 P. M. The Institute is an enterprise of the Christian Women's Board of Missions, and the exercises were under the direction of the national officers of that organization. Mrs. Anna R. Atwater, Mrs. Ida W. Harrison, Mrs. J. McDaniel Stearns and other national officers participated in the opening. The building is located on Stockton street between Sacramento and Clay. On Monday evening the State Board of C. W. B. M. gave a reception to their friends and neighbors in the mission work. The program continued Tuesday, Wednesday and Thursday evenings. On Tuesday afternoon there was a reception by the Chinese ladies to their American and Chinese friends and in the evening the motion picture production of "From the Manger to the Cross." Following the motion pictures Rev. Geo. W. Brewster gave a



reading of Henry van Dyke's "The Story of the Other Wise Man." Wednesday evening was set apart for a house warming by the Chinese church. The program closed Thursday evening at which time the Chinese church gave a banquet to their American friends.

#### Bloomington Bible Chair Receives Another \$10,000 Gift.

John A. Peterson, of Swayzee, Ind., has offered to give the Bloomington Bible Chair \$10,000 on condition that another \$10,000 be given by others. Two thousand of the second \$10,000 has already been subscribed so that it is safe to predict \$20,000 will be added to the permanent funds of the institution in the near future. Mr. Peterson is a prominent farmer of Grant County, Ind. Mr. and Mrs. Peterson own over eight hundred acres of land between Swayzee and Elwood. He is a director of the First National Bank of Swayzee, the Farmers National Life Insurance Company, a member of the Farmers National Congress and taught school for twenty-three years. Mr. Peterson's offer was unsolicited and was made voluntarily in a written statement to Dean Joseph C. Todd during a recent trip to Grant County. This is the second \$10,000 gift to the Bible Chair this year. The other was made in February by Mr. and Mrs. Harry H. Glascock, of Kingman.

#### Berkeley, Calif. Church Keeps Active Throughout Summer.

Summer has seen no lessening of activity in First Church, Berkeley, Calif. The summer session of the State University is being attended by over five thousand students. The church has fitted up its parlor as a rest room for the use of these students and many are taking advantage of this convenience. The regular services of the church are largely attended. A special popular evening every Thursday has enabled the visitors to get acquainted with the membership of the church. Mrs. Rose Berry, official lecturer on Art at the Exposition has been giving a series of lectures on these evenings. Other features on the program and refreshments at the end make these meetings a splendid social treat. H. J. Loken, the pastor is preaching to large congregations on Sundays and receiving additions to the church.

#### How California Spirit Impresses Conservative Ohioan.

E. A. Hibler, pastor Central Church, Warren, O., writing to his congregation from California where he took in the General Convention and the Exposition, expresses his feelings with great frankness as to the habit Californians have of dealing in superlatives. He says: "The one most characteristic thing about all California is the extreme, perpetual, everlasting boasting of its citizenship. The people boast, and boast, and brag about everything until they attract your attention, then amuse you and at last fill one with real disgust. They will take you up to a little strip of lawn twenty-five feet square and ask you if you ever saw anything like it. They will drive you out over their splendid roads and circle around until they draw up before a house then they will use every known adjective in describing its beauty, comfort and cost, until you actually have to look again to convince yourself that such a building would not be permitted on Euclid avenue, Cleveland, or Fifth avenue, Pittsburgh, for a garage, and would actually look vastly inferior on Washington or Porter avenues in our city. They have some of the finest houses ever looked upon, but this spirit of boast has so taken possession of the people that if the mansion is not handy, then the smaller and cheaper residence receives the praise."

#### Graham Frank Making Long Post-Convention Trip.

Graham Frank, secretary of the General Convention is making a long tour from Los Angeles through San Francisco, with a stop-off at the Exposition and the Northern California convention, to Portland, Seattle, Spokane, and Vancouver, and homeward through the Canadian Rockies where he makes several camping stops, arriving in Liberty, Mo., on Sunday, Aug. 15, in time to preach to his congregation there.



Rev. J. Irving Brown, Ten and a Half Years Pastor at Sac City, Iowa.

#### Tarrying in California.

Perry J. Rice, of El Paso, Tex., is tarrying on the Pacific Coast a few weeks for rest and pleasure after the General Convention at Los Angeles. He preached at Alhambra and Pasadena, Aug. 1, and at Pomona for C. R. Hudson, Aug. 8. Mr. Rice's convention sermon at Los Angeles is spoken of again and again by our correspondents who heard it as a very significant message masterfully prepared and uttered. We hope to give the substance of it to our readers soon.

#### Extricating Church from Sunday Baseball Reputation.

Centralia, Mo., is considerably exercised over the question of Sunday baseball. The Christian Church is the largest in the town, its members are the leading business men, and some of these business men are the backers of the baseball team. On a recent Sunday every member of the official board was present at the game. The pastor, Charles H. Swift, told his people the other day that it was being talked on the street in both jest and earnest that the Christian Church was making Sunday baseball possible. He spoke with great candor to his people about it, declaring that the church could not afford in the sight of God or of man to carry the responsibility for the desecration of Sunday. His statement was not intolerant or fanatical, but appealing and persuasive.

#### Church Must Satisfy the Spirit of Youth.

At Bethany Assembly in Indiana E. H. Clifford, pastor at Fort Wayne, speaking to young people, asserted that the devotion of the young men and women of America toward the church never was more in evidence than it is today, but he declared that this devotion could be made even more intense and that the ever-present danger of loss of interest in spiritual things on the part of the young people could be removed if the church would shoulder more of the responsibilities of

the world. For years the church was considered a thing that exists for, and is controlled by, men and women of advanced age," said Mr. Clifford. "Its underlying principles are those of the vigor of youth, but, through centuries of dust and decay, it became covered with the moss of inactivity that hid its true aims and purposes from mankind. The church now has many faithful workers among the young men and women and the boys and the girls of the land. It should be duly thankful for this, but at the same time it should take notice of the many hundreds of thousands of young people who are not touched by its influence. It must put its shoulder to the wheel to assist in the accomplishment of the many practical tasks and issues that face the world today. It must convince the young men and women by emphatic work and whole-souled deed that it means business. If it does this it will have no trouble in holding the support of the young people who are now within its influence, and in gaining the faith and confidence of those who have failed to participate in its far-reaching religious program."

#### Glad the Editor Did Not Come.

On the Sunday of the General Convention, at Los Angeles, the editor of The Christian Century was announced to preach at the Greek theatre of Pomona College, at Claremont. Unable at the last moment to attend the convention the message to that effect did not reach the college until after the Sunday service. The following note from the religious service committee of the faculty explains how, with a little foresight, an ill wind can be made to blow more good than a presumable good wind:

"We did our best to make the occasion one worthy of the speaker and looked forward with expectation to seeing, hearing, and meeting you. We did not give up your coming until noon of the 18th of July, but in the meantime we fortified ourselves with a 'refusal' from Dr. Burnham of Cincinnati, Ohio, who filled the vacancy. Dr. Burnham was a most acceptable speaker and the people were rather glad that you did not appear! For while you might have brought a more enlightening message they could not be sure of that, and they were sure that Dr. Burnham was one of the most inspiring speakers ever heard in Claremont. All is well that ends well and we only hope that we may have the pleasure of hearing you at some time in the near future."

—G. W. Muckley reported to the Los Angeles Convention that the Church Extension Society had loaned \$2,974, 103 to 1,776 needy churches during the period of its existence and that only \$1,990 has been lost.

—Dr. Burris A. Jenkins, of Kansas City, was chief speaker at a ministers' retreat at Camden Point, Mo., recently.

—Herbert Smith, of Lotumbe, Africa, reports the baptism of 28 people on April 4.

—Dr. L. F. Jaggard, of Monieka, Africa, reports that on his way back home from a trip to Lotumbe he visited the outposts between the two stations, baptizing 41 converts by the time he got to the last outpost.

—Taking advantage of the psychology of the times, C. F. Stevens, pastor First Church, Beatrice, Nebr., chose as his subject for a union meeting sermon, "Soldierly Qualities Desirable for Christians."

—Without taking time to catch their breath after raising the last dollar of a many-year-old debt, First Church, Lincoln, Nebr., has gone on to the purchase of a new pipe organ for their beautiful house of worship. H. H. Harmon,



the pastor and leader of the congregation shows his genius as a leader in developing others besides himself to take responsibilities for church progress. It seems to be the lay leaders who are solidly behind the new enterprise.

—During the heated season, Homer F. Cooke, pastor at St. Petersburg, Fla., looks forward with much interest to the influx of many visitors to that winter resort next fall and winter. He says all Disciple visitors may be assured that they will find not only the most delightful of climates, and natural beauties and ad-

#### CALLS.

Charles H. Swift, Centralia, Mo., to Trenton, Mo. Declined.

Charles O. Lee, West Pullman, Chicago, to the pastorate of the new \$50,000 institutional church of Danville, Ind. Accepts and will begin work Sept. 1.

F. S. Stamm, Rantoul, Ill., to Oakwood, Ill. Accepts.

D. G. Dungan, Gosport, Ind., to become evangelist for the southwestern district of Indiana. Accepts.

A. C. Parker, Waxahachie, Tex., to be financial secretary of Texas Industrial Congress.

Thomas Nall to Portage La Prairie, Manitoba. Accepts.

J. Frank Green, Michigan State Secretary, to Owosso, Mich. Accepts.

#### RESIGNATIONS.

F. L. Taylor, Auburn, Ind.

J. H. Grimes, Charles City, Ia.

E. S. Bledsoe, Temple, Tex.

#### NEW BUILDINGS.

Kirklin, Ind., W. R. Weidrick, pastor. New church building costing \$10,000, dedicated Aug. 8, by C. W. Caudle.

The new \$200,000 house of worship for First Church, Fort Worth, Tex., is growing toward completion.

Bellefontaine, O., Traverse Harrison, pastor. Corner stone of new edifice laid. Addresses by Presbyterian pastor and I. J. Cahill, Disciples state secretary. Will cost \$40,000. Old building burned down about six months ago.

Webb City, Mo. Plans adopted for new \$12,000 edifice.

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vantages unsurpassed anywhere but that the church offers a warm and hearty welcome to all and anxiously strives to make their stay both pleasant and profitable. The fellowship during the past winter, he says, was the most delightful he ever enjoyed. Mr. Cooke recently baptized eight persons.

—Evanston Church, just outside of Chicago, finds satisfaction in the steady and substantial reduction of its church debt. It is going down at the rate of about \$1,000 a year and now stands at \$4,000. Orvis F. Jordan, the pastor, reports good congregations through the summer.

—H. W. Hunter, pastor at Wellington, Kans., preached on "Cities of Light"

on a recent Sunday morning dealing concretely with the civic obligations of the residents of his own town. The sermon was published in the local newspaper. It is a good illustration of the way to bring the social gospel straight home.

—About 1,000 persons attended the Disciples Day exercises at the San Francisco Exposition July 27. Dr. J. H. Garrison of St. Louis presided. Addresses were given by Dr. Isaac Newton McCash on "The Influence of the Disciples of Christ in American Christianity"; J. J. Haley, on "The Message of the Disciples of Christ," and R. H. Miller, secretary of "Men and Millions Movement," who talked on "The Present Task of the Disciples of Christ."

## The Human Hot Box

Wherever there is motion there is friction; wherever there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us, that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and repacks the boxes with fresh lubricant when he discovers excessive heat, so is it necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffeine. Xanthin (pronounced zan-thin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffeine is a vegetable product found in coffee, tea and Coca-Cola. When caffeine is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffeine is a form of xanthin, we may regard the xanthin and caffeine beverages as natural lu-

bricants for tired nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingworth of Columbia University, who has made exhaustive experiments with the caffeine beverages, their fatigue relieving quality is due to the fact that the caffeine acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says, "Caffeine is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine beverages, Dr. Schmiedeberg says, "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content, and especially, do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Coca-Cola Co., Atlanta, Ga.

# "The Conquest"

THOMAS CURTIS CLARK, *Editor*

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